It’s All Good

New columnist Patti Lamb says to trust that God knows what is best for you, page 12.

Pope urges countries to combat causes of hunger, malnutrition

ROME (CNS)—Pope Benedict XVI urged the international community to combat the causes of hunger, saying starvation and malnutrition were unacceptable in a world that can produce plenty to eat.

Any further increase in global food production will help alleviate hunger “only if it is accompanied by the effective distribution” of the food, which needs to be “primarily channeled to satisfy essential needs.”

“Hunger and malnutrition are unacceptable in a world that, in reality, has sufficient levels of production, resources and know-how available to put an end to these social ills and their consequences.”

The lives of millions of people in many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that many nations are threatened by “new hidden dangers,” he said, adding that

The border is in South Dakota for Irish priest facing unwelcome immigration challenges

WASHINGTON (CNS)—Father Cathal Gallagher is bringing his parishioners in rural South Dakota an unwelcome lesson in the fine details of U.S. immigration law as they try to help him fight his pending deportation.

Father Gallagher, 58, a Columban missionary, went to the state a decade ago at the invitation of Bishop Robert J. Carlson, then-head of the Diocese of Sioux Falls, S.D. The Irish priest currently is pastor of parishes in three prairie towns, the largest of which is St. Thomas Aquinas Parish in De Smet, population just over 1,000.

After spending 22 years working in Japan, Father Gallagher was surprised by how taken he was with South Dakota, he told Catholic News Service in a May 29 phone interview.

“I liked this place, the prairies, the people,” he said, and as soon as he was eligible, he applied for permanent U.S. residency. He came as close as being told five years ago that his “green card” was approved and would arrive within two weeks, only to learn much later that his application was actually denied.

Now, unless the Department of Homeland Security office of Citizenship and Immigration Services, or CIS, can be persuaded to reverse its denial of his application, Father Gallagher will have to head back to Ireland by July 1.

After spending most of his priesthood in Japanese missions, the native of Donegal, Ireland, came to the United States in 1996 to participate in an alcohol treatment program at Guest House in Rochester, Minn., he explained. He stayed on for a year afterward, during which he became acquainted with Bishop Carlson, who was undergoing cancer treatment at Mayo Clinic in Rochester. Bishop Carlson is now head of the Diocese of Saginaw, Mich.

At the bishop’s urging, he decided to give ministry in rural South Dakota a try. At first, Father Gallagher held a religious worker’s visa. But in 2001, he submitted the paperwork for permanent U.S. residency. “I kind of had my heart set,” he said. “Yes, this is where I’d like to spend the rest of my career.”

What followed has become a seven-year adventure in the U.S. immigration system, with help throughout the process from the

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High school graduates say Catholic education is at heart of who they are

(Founder’s note: Before their graduations from Catholic high schools across the archdiocese, several students were asked to share their thoughts about how Catholic education has shaped their lives. Here are their stories.)

By John Shaughnessy

Ask Tricia Schutz what she has gained from her 13 years of Catholic education and she sums it up in a sentence she heard repeatedly at a heartbreaking time in her life.

“If you need anything, I’m here.”

The words came from classmates, friends, teachers and neighbors after Tricia’s younger brother died in 2001.

“I saw God working in others,” says Tricia, 18, a recent graduate of Roncalli High School in Indianapolis who also attended kindergarten through eighth grade at St. Jude School in Indianapolis.

“I would go to school and it was a haven. People looked out for me. If I needed to leave the room or pray, I could do that and not get into trouble. People came to our house. They sent cards and offered Mass intentions. My friends and classmates and teachers came to the funeral and said, ‘If you need anything, I’m here.’ ”

She has adopted that approach to life.

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See GRADUATES, page 10

See IMMIGRATION, page 8

See HUNGER, page 16
WASHINGTON (CNS)—With a sour economy, a war in its sixth year, gas prices at record levels and good health care increasingly unattainable, voters have other priorities ahead of worries about illegal immigration, pollsters say.

A May voter survey found immigration to be voters’ fifth biggest concern behind those other issues with 7 percent citing it as their top issue. The Battleground Group, by the Tarrance Group, Lake Research and George Washington University released in late May found the economy and jobs to be the top election priority for 23 percent of voters. That was followed by the Iraq War and gas prices, at 15 percent each, and health care, cited by 9 percent. Falling below illegal immigration as priorities were concerns about terrorism and retirement/Social Security, with immigration as priorities cited by 9 percent. Falling below illegal immigration followed by the Iraq War and gas/energy prices with 7 percent citing them.

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**Father Charles Chesebrough was dean of Bloomington Deanery**

By Mary Ann Wyand

Father Charles S. Chesebrough, dean of the Bloomington Deanery, died unexpectedly on May 28 at his residence in Bloomington. He was 70. He had suffered from emphysema, which required him to carry an oxygen pack to aid his breathing, and was granted early retirement for health reasons on Jan. 10, 2007, while continuing his ministry as dean.

From 1995 until 2007, Father Chesebrough served as pastor of St. Charles Borromoe Parish in Bloomington. On April 27, Father Chesebrough was honored by Mary, Queen of Peace parishioners in Danville with a limestone Celtic cross dedicated in his name to commemorate his 12 years of service as pastor there from 1983 until 1995.

The Mass of Christian Burial was celebrated by Archbishop Daniel M. Buechlein at 10 a.m. on June 2 at St. Charles Borromeo Church in Bloomington. Burial followed at the Priests’ Circle at Our Lady of Peace Cemetery in Indianapolis.

Father Patrick O’Laughlin, pastor of St. Patrick Church in Wentzville, Mo., and a longtime friend, was the homilist during the memorial mass.

In a May 29 phone interview, Father O’Laughlin remembered his friend from Keenrick Seminary in St. Louis as “a person of great joy,” who “poured his heart and soul into every place where he was assigned.”

After meeting at the seminary in 1963, Father O’Laughlin said, they continued their friendship long distance.

“He was a happy man,” Father O’Laughlin said. “He was fun to be with, and he always lighted up a room. Everybody was free to be around him and share in the joy that he felt was so evident in his priesthood and in his life.”

During Father Chesebrough’s battle with emphysema, Father O’Laughlin said, “he really bore up under the crosses that the Lord asked him to carry.”

Mgr. Joseph F. Schaedel, vicar general, said Father Chesebrough was “a priest’s priest,” who “had quite an outgoing, friendly personality. Father Chesebrough had ‘a great sense of humor.” Mgr. Schaedel said. “The people loved him, and he loved the people. He was very loyal to the archdiocese, and often referred to him as ‘the Boss.’”

When priests needed help or encouraging advice, Mgr. Schaedel said, Father Chesebrough could call them on a “note. Because of his relationship with the priests, he was a perfect candidate for dean.”

Mgr. Schaedel added. “He could relate well to all the priests in the Bloomington Deanery, and if there was a special need in a parish he would be willing to reach out to the pastor and the parish to provide help.”

On March 11, 1967, he was ordained to the priesthood by Cardinal Joseph E. Ritter, Archbishop of St. Louis, at the cathedral in St. Louis. He celebrated his first Mass on March 19, 1967, at St. Pius X Church in Indianapolis.

Father Chesebrough’s first assignment was as associate pastor of St. Vincent de Paul Parish in Bedford, where he served from June 1, 1967, until he was appointed associate pastor of St. Simon the Apostle Parish in Indianapolis on June 29, 1972.

On Feb. 15, 1975, he was named pastor of St. Charles Borromeo Parish in Bloomington, and on May 13, 1995, he was appointed dean of the Bloomington Deanery.

From September 1995 until Feb. 21, 1996, he served as administrator of St. John the Apostle Parish in Bloomington while continuing as pastor of St. Charles Borromeo Parish.

On Oct. 27, 2003, he was appointed pastor of the Archdiocese of Indianapolis in Frenich and Funk, Long Creek and Pius Parish in Plain while continuing his pastorate in Bloomington until his early retirement.

Chesebrough said, “I think I feel as much emotion as when I was appointed pastor of St. Charles Borromeo Parish in Bloomington on June 29, 1995, he was appointed dean of the Bloomington Deanery.”

His ministry all came down to “What would Jesus do? That’s what Father Charlie would do, and that’s what I’ve been trying to do in my priesthood.”

—Fr. Bernard Cox

VATICAN CITY (CNS)—The Vatican’s doctrinal congregation has decreed formally that a woman who attempts to be ordained a Catholic priest and the person attempting to ordain her are automatically excommunicated.

“Both the one who attempts to confer a sacred order on a woman, and the woman who attempts to receive a sacred order, incur an excommunication ‘latae sententiae,’” or automatically, said a decree from the Congregation for the Doctrine of the Faith. The brief “General Decree Regarding the Delict of Attempted Sacred Ordination of a Woman” was published on the front page of the May 30 edition of L’Osservatore Romano, the Vatican newspaper. It said it “comes into force immediately.”

Cardinal William J. Levada, prefect of the congregation, who signed the decree, said it was published “in order to protect the nature and validity of the sacrament of holy orders.

While only a handful of cases of the attempted ordination of women occur each year, the ceremonies themselves are given widespread publicity as are the decrees of excommunication that have been pronounced by the bishop of the place where the ceremonies are held.

Dominican Father Augustine Di Noia, undersecretary of the doctrinal congregation, told Catholic News Service on May 30 that the decree explicitly applies to what canon law says about the offense of attempting to confer a sacred order on a woman.

“The problem is not that all of a sudden there was a tsunami of attempted ordinations of women,” Father Augustine said, but that the Code of Canon Law and the Code of Canons of the Eastern Churches “never anticipated that such a thing would happen.”

The decree was needed “for the good of the church and to ensure bishops have a common way of responding” when such ceremonies are held in their dioceses, he said.

Father Augustine said the decree makes clear the fact that the people directly involved in an attempted ordination of a woman can no longer communicate themselves automatically. It is not a penalty imposed by the local bishop or the universal Church.

Since the excommunication is not imposed, there is no possibility of appeal, he said. “The only recourse is repentance.”

The Church has said it is authorized to order only See VATICAN, page 2

**Attempted ordination of women incurs excommunication**

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The deadline to sign up for the archdiocesan pilgrimage to the Holy Land with Archbishop Daniel M. Buechlein has been extended to June 27.

The pilgrimage, scheduled for Sept. 17-27, 2008, is the inaugural event commemorating the Archdiocese of Indianapolis’s 175th anniversary in 2009.

Pilgrims will travel and pray together at places of great significance to the faith, such as Nazareth, the Sea of Galilee, Jerusalem, the Garden of Gethsemane, the Church of the Holy Sepulchre and Bethlehem—just to mention a few holy sites.

The cost of the trip, which includes airfare, hotels, some meals, sightseeing fees, transportation and a tour guide, is $3,955 for a double room and $4,600 for a single room.

(For more information, call Carolyn Noonan at the Archdiocese of Indianapolis at 317-236-1428 or 800-382-9836, ext. 1428, or send an e-mail to cmnoone@archindy.org)

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**New deadline for Holy Land pilgrimage with Archbishop Buechlein**

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The joys and pains of retiring by quickly, that nothing lasts forever. If peace of mind is to exist, honestly accepting that realities must happen.

After the shock subsides, anger and resentment often set in, making a retiree feel that all the sweat and effort exerted were unappreciated. As one person bitterly told me, “I feel like an old rag that has been used up and is then tossed.”

Once a retiree goes through this kind of purgatory, he or she needs to bolster the hope that retirement can in fact be enjoyable.

In Washington, we have the saying, “There is life beyond the Beltway!” Retirement is a time for finding that other life and realizing that it is often better than the one we have left.

I can personally vouch that many people who officially retire don’t actually retire. They move into other jobs, and in many cases, they have much saner rhythm of life.

In retirement, the wisdom of the Bible on aging is ever so important to remember. The Book of Job tells us: “With old age is wisdom, and with length of days understanding” (Job 12:12).

For those with children, the Book of Proverbs reminds us not to forget our bitter pill: “Grandchildren are the crown of old men, and the glory of children is their parentage” (Prv 17:6). Retirement is a time to recall where God has led us from—and the blessings that occurred on that adventure.

(Father Eugene Hemrick writes for Catholic News Service.)

The Human Side/Father Eugene Hemrick

The joys of and pains of retiring

Fath Eric Johnson, standing, from left, vocations director; Father Stephen Giannini, vicar of clergy and parish life coordinators, formation and personnel; and Msgr. Joseph F. Jenkins and Newton is that although men bringing to the priesthood.

Deacon Newton's hobbies include doing mechanical work on his 1956 Chevrolet pick-up truck as well as reading, especially papal books and priest autobiographies. (Both transitional deacons' entire profile stories can be found at www.CriterionOnline.com.)

While people in the pew do no doubt appreciate learning about our ordinands' interests, it is even more astonishing to read about the gifts that mentors, professors and family members see the men bringing to the priesthood.

What we have learned about deacons Jenkins and Newton is that although these men took different roads to their priestly vocation, their love and commitment to the Church will shine through in their ministry.

June 7 will be a day of celebration as our Church family welcomes two new priests.

We are thankful that deacons Jenkins and Newton have generously responded to the Lord's call to serve, and pray that God's Providence will be at the center of their ministry as shepherds of our Church family.

—Mike Krokos

Myths and facts about immigration

(Editor's Note: This is the fifth in a seven-part series of immigration reform articles prepared by the Indiana Catholic Conference. Capsule forms have been prepared for use in parish bulletins. Diocesan newspapers throughout the state have agreed to publish the series in its longer form.)

Perceived myths: Better border enforcement will solve the immigration problem.

Known fact: From 1968 to 1998, the Border Patrol’s budget increased sixfold, and the number of agents stationed on our southwest border doubled to 8,500.

From 1993 to 2004, spending for border enforcement nearly quadrupled. Yet, the number of unauthorized arrivals increased.

Better border enforcement strategies have channeled migrants to more remote crossing points, resulting in increased fatalities, a growth in smugglers and traffickers, and reduced chances of apprehension.

Insufficient legal avenues for immigrants to enter the U.S., compared with the number of jobs in need of workers, have significantly contributed to this current conundrum.

Source: Immigration and Naturalization Web site)

Doesn't illegal immigration threaten our security?

Some immigrants are illegal (undocumented) because they are denied entry for work or to be reunited with family. They seek to come legally, but cannot because the law's limits are unrealistic.

People wish to come to work, to make a life for themselves and their families, and to contribute to the well-being of the community. They do not come to harm the U.S. or its citizens.

Others are illegal because their student or work visa has expired. While they may have a job, they cannot change their status because of the backlog of requests and the limits (quota) for visas each year.

The limits are reached usually within the first two months of the year.

Even persons with professional degrees and experience are limited. The system must be changed and updated.

Border enforcement alone will not keep out persons who wish to do harm. Only a policy that addresses the push and pull factors that compel most immigrants to come will enable border patrols to do their job.

When border procedures allow for increased freedom through regular channels, the U.S. will be able to know who is here and why.

Border agents will also be able to use resources to concentrate on those seeking entry outside the system who may wish to do harm.

The U.S. would be better protected with a policy that takes into consider-

ation the reasons people immigrate.
Summer series offers preparation for archdiocesan anniversary

I propose a year of intentional recall and a spiritual “looking ahead” prayer. An archdiocesan pilgrimage to the Holy Land is scheduled on Sept. 17-27, 2008, as an introduction to the 2009 jubilee. It seems to me that a virtual return to our Christian roots is an appropriate place to begin our anniversary observance.

A representative group of pilgrims from our archdiocese will follow in the footsteps of Jesus as a visible reminder that it is from Christ that we received our salvation, our identity and the Church through which we continue to carry on Christ’s mission. (More information about the pilgrimage is found on page 3 in this issue of The Criterion.)

One of the favored devotions on the pilgrimage to the Holy Land is for pilgrims to carry a cross along the Via Dolorosa that marks Christ’s way, winding through the still busy streets of Jerusalem to Calvary. Dating back to the early Middle Ages, when pilgrims were prevented from visiting the sacred sites of the Holy Land, the custom arose of making repetitious stops at these places where pilgrims might come and pray.

One of the most popular devotions to evolve was the “Stations of the Way of the Cross.” These “stations” replicated the stopping places of prayer on the Via Dolorosa in Jerusalem. St. Alphonsus Ligouri is credited with composing the first known prayers for the Way of the Cross in 1761.

He wrote: “The pious exercise of the Way of the Cross represents the sorrowful journey that Jesus Christ made with the cross on his shoulders, to die on Calvary for love of us. We should therefore practice this devotion with the greatest possible fervor, placing ourselves in spirit beside our Savior as he walked the sorrowful way, uniting our tears with his, and offering to him both our compassion and our gratitude.”

As a way of preparing for the Holy Land pilgrimage and as a way of inviting as many folks as possible to home to participate along the way of Jesus, I hope to provide a weekly reflection on each of the 14 stations. These reflections will comprise my summer series of columns and lead us to the 2009 jubilee pilgrimage.

My reflections will be just that — my own personal thoughts at each station. Hopefully, this will provide another way of “coming and seeing Jesus.” It should be noted that while this devotion takes place along the Via Dolorosa, the way to Calvary, it does not stop there.

In a Good Friday reflection, the mystic Catherine de Hueck Doherty wrote: “Even as the cross stands there, alone and naked, dominating the scene on Good Friday, it sings its triumphant song of resurrection. If we listen well while we look at this lonely cross, we shall hear its song of alleluia. They are faint, but every moment that passes brings them closer and their joyous melody should already begin to fill us with a delicious gladness and make us repeat, again and again: ‘We are redeemed, we are saved ... we can again be one with God’” (The Stations of the Cross, in the footsteps of the Passion with Catherine Doherty, Madonna House Publications, 2004).

Our archdiocesan story winds along the Way of the Cross and on to Easter joy. †

Archbishop Buechlein’s intention for vocations for June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

La serie de verano constituye la preparación para el aniversario arquidiocesano

E l 2009 marca el 175 aniversario de la fundación de la diócesis de Vincennes, el comienzo oficial de la Iglesia Católica en Indiana. En 1898, la diócesis se trasladó a Indianápolis y en 1945 se convirtió en la Arquidiócesis de Indianápolis. Aunque nuestra conmemoración del aniversario no será demasiado pomposa, es oportuno que observemos una pausa en nuestra rutina así como la Iglesia a lo largo de nuestras vidas.

Nuestra iglesia local no surgió por casualidad. Con la ayuda de su Iglesia Católica, estas personas construyeron nuestra iglesia aquí en Indiana. El Señor construyó su casa, pero sus instrumentos fueron las personas que verdaderamente se sacrificaron.

Remítase a las preguntas más diffusas... de la Edad Media, cuando a los peregrinos se les impidía visitar los sitios sagrados de la Tierra Santa, surgió la evolución de las estaciones de la Cruz. Uno de los favoritos de los peregrinos fue caminar a lo largo de los santos caminos de Jerusalem con sus respectivos santos. Estas “estaciones” son una réplica de los lugares de parada de oración en la Via Dolorosa de Jerusalem. Se recomienda a San Alfonso Ligorio como el redactor de las originales oraciones conocidas para el Via Crucis en 1761.

Escribió: “El ejercicio pío del Vía Crucis representa la dolorosa jornada que Jesús Cristo realizó con la cruz a sus espaldas, para morir en el Calvario por amor a nosotros. Deberíamos por ende practicar esta devoción con el mayor fervor, colocándonos en el espíritu al lado de nuestro Salvador, a medida que caminamos por la dolorosa vía, uniendo nuestras lágrimas con las suyas, y ofreciéndole tanto nuestra compasión como nuestra gratitud” (El Vía Crucis, según lo escrito San Alfonso Ligorio, Barton-Cotton, 1977).

Como un forma de prepararnos para el peregrinaje a Tierra Santa y para invitar a tantas personas como sea posible localmente para participar en el Vía Crucis 3 de 2009 de este evento recorrido, espero proporcionar una reflexión semanal en cada una de las 14 estaciones. Estas reflexiones comprenderán la serie de columnas para el verano y nos conducirán al peregrinaje inaugural de la celebración del aniversario en el 2009.

Mis reflexiones serán simplemente eso: mis propios pensamientos personales en cada estación. Espero que se proporcione otra forma de “venir y ver a Jesús.”

Debo mencionar que aunque esta práctica piadosa tiene lugar en la Vía Dolorosa, el sendero hacia el Calvario, no se detiene allí.

En una reflexión del Viernes Santo, la mística Catherine de Hueck Doherty escribió: “Aunque la cruz esté allí de pie, sola y desnuda, dominando la escena del Viernes Santo, glorifica el canto triunfante que ella interpreta. Es una representación fiel de la muerte y resurrección. Si escuchásemos bien mientras miramos esta soledad cruz, esclareceríamos el canto del aleluya. En algunas ocasiones, pero cada momento que pasa el acero más y su voz más melodiosa debe ya comenzar a llenarnos con un regocijo deliberado y hacerse repetir una vez o dos veces.” Estamos redimidos, hemos sido salvos... podemos de nuevo ser uno con Dios” (Las Estaciones de la Cruz, en los pasos de la Pasión con Catherine Doherty, Madonna House Publications, 2004).

Nuestra historia arquidiocesana tiene lugar en la Vía Crucis y en el júbilo de la Pascua de Resurrección. †

La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.

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Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Seeking the Face of the Lord

Buscando la Cara del Señor

The Criterion Friday, June 6, 2008 Page 5
**Events Calendar**

**June 5-7**
- St. Simon the Apostle Parish, 8155 Oakland Road, Indianapolis. Parish festival, 5 p.m.-midnight, rides, games, entertainment. Food Information: 317-826-6000, ext. 3.

**June 6-8**
- Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Summer Festival, Thurs. 5-11 p.m., Italian dinner, 5-7:30 p.m. Fri., 5 p.m.-midnight, fish fry, 5-7:30 p.m. Sat., 2 p.m.-midnight, pork chop dinner, 4-7:30 p.m. Sun. noon-9 p.m., fried chicken dinner, noon-3 p.m., rides, games, food. Information: 317-888-2611, ext. 236.

**June 9-13**
- St. Luke the Evangelist Parish, 7575 Harlem Drive E., Indianapolis. Vacation Bible School, 9 a.m-4 p.m., $10 per child. Information: 317-259-4733, ext. 256.

**June 10**
- St. Basil’s Parish, House of Joseph, 8000 Ralke Road, Indianapolis. Evening for divorced, separated and widowed (DSW) of the Indianapolis South Deanery, 6-11:30 p.m., bring a dish to share. Information: 317-919-8116 or indyexpress@yahoo.com.

**June 14-16**
- St. Anthony’s Parish, 337 N. Waterman Ave., Indianapolis. Summer Festival, food, trash-to-treasure sale, 6-10 p.m. Fri. and Sat. and 6-11 p.m. Sun. Information: 317-666-4828.

**June 19-23**

- St. Michael Parish, 519 Jefferson Blvd., Greenwood. Summerfest, Thurs. 5-11 p.m., Battle of the Bands, Fri. 5-11 p.m., Sat. 11 a.m.-5 p.m., rides, games, food. Fireworks Fri. and Sat. nights. Information: 317-462-4240.

**June 23**
- St. Pius X Church, 7200 Sarto Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana (CCR), teaching, 7 p.m. Mass, 7:30 p.m. Information: 317-592-9921 or ccric@inholyspirit.org.

- St. Francis Hospital, 5111 N. Meridian St., Indianapolis. Catholic St. Simon’s Picnic and Family Festival, Noon-4 p.m., games, rides, food. Information: 317-608-3000.

**June 24-30**
- St. Pius X Church, 7200 Sarto Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana (CCR), teaching, 7 p.m. Mass, 7:30 p.m. Information: 317-592-9921 or ccric@inholyspirit.org.

**VIPS**

**Don and Gerry St. Peters, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 2 with a special blessing during the 10:30 a.m. Mass. The couple was married on June 7, 1958, at St. Matthew Church in Altion, Ind. They have four children: Don, Doug, Jeff and Steve St. Peters. They also have eight grandchildren. †

**Richard E. and Eleanor C. (Billerman) McCalley, members of St. Matthew Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 12. The couple was married on June 12, 1958, at St. Philip Neri Church in Indianapolis. They have 12 children: Catherine Barney, Peggy Sullivan, Patricia (Cullough) McCalley, Mary Ann Moberly, Bill Daves, Don, Frank and Joe Daves. They also have 20 grandchildren. †

**Larry and Judi (Griggs) Sullivan, members of St. Peter and Paul Catholic Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 12 at an early Mass and reception at the church. They have five children: Amy Bonte, Bonny Bonte, John, Mark and Michael Sullivan. They also have three grandchildren. †

**James Edward and Mary Imogene (Mattiguy) Diddle, members of St. Mary of the Knobs Parish in Floyds Knobs, will celebrate their 50th wedding anniversary on June 14 at East New York Street Methodist Church in Indianapolis. They have five children: Amy Bonte, Bonny Bonte, John, Mark and Michael Sullivan. They also have three grandchildren. †

**Father Roberts and the Blessed Mother,” Walk with Christ.”

- Father Roberts, pastor of St. Joan of Arc Parish in Indianapolis, invokes the Eucharist in the presence of a neighborhood benediction procession on June 1. Nearly 100 parishioners processed through neighborhood streets with Father Roberts and the Blessed Sacrament while singing favorite hymns during the Indianapolis Diocese’s 10th annual parish’s first annual “Walk with Christ.”

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Mike Ford listened to the stories that the two men shared, letting it sink in that, in fact, the line between life and death can be sometimes.

Ford heard the story of John McCormick, a father who talked about how his 14-year-old son died from Sudden Cardiac Arrest while playing basketball in 2006.

The athletic director of Bishop Chatard High School in Indianapolis also heard the story of Andy Williams, a 29-year-old man who had a miraculous recovery from the heart attack he suffered while playing in a church league basketball game.

Both men also told the audience at Bishop Chatard High School on May 1 about the roles that a medical device called an Automated Electronic Defibrillator played in the two emergency situations.

Williams said the device saved his life, shocking his heart back into rhythm. Even McCormick said the device gave his son, Josh, a chance to live after he collapsed at Madison-Grant High School in Fairmount, Ind.

Both men spoke on behalf of the Reviving Hearts Program, a program that was started this year with the goal of putting defibrillators at all Indiana high schools within five years.

At the end of the presentation, a defibrillator was given to Bishop Chatard High School, one of the first four high schools in the state to receive the device from Reviving Hearts.

"Everyone would like to have this equipment, but you're not always able to afford it," said a grateful Ford, who estimated that the cost of an Automated Electronic Defibrillator is about $1,800.

Ford said he was touched by the stories of McCormick and Williams.

"Mr. McCormick brought pictures of his son, Josh," Ford recalled. "It was very sad and touching. He just feels compelled as his life mission that schools and facilities have this equipment available for students, and parents and grandparents when they're at the school. It would be a shame to not have this equipment.""
Christ raises marriage to a sacrament and restores humanity to holiness.

That reality, based on the teachings of the late Pope John Paul II on Theology of the Body, is a key theme of “God’s Plan for a Joy-filled Marriage,” a marriage preparation and enrichment program written by Catholic author Christopher West and published by Ascension Press.

The program is available to parishes in central and southern Indiana through the archdiocesan Office of Family Ministries.

“The beauty of the ‘God’s Plan’ program is that it confronts the negative context of our culture with positive values,” explained Daniel Sarell, director of the Family Ministries Office, which facilitates the presentations by trained volunteer couples and individuals.

“It’s one thing to recognize that our society has allowed the holiness of marriage to slip into disposability,” Sarell said. “It is quite another thing to lift marriage up for what God intended—a living sign of Christ’s love for his Church, which is permanent, indissoluble, unconditional and life-giving.”

Sarell said the program encourages couples to ask, “How do our marriage vows really call us to live?” and “How does marriage fit into God’s creative design for humanity?”

He said presentations examine the history of salvation from God’s original plan for Adam and Eve through the reality of Original Sin and the redemption won for humanity through Christ’s Paschal Mystery.

“God’s Plan for marriage as a total gift of self, understood through the Scriptures, serves as an antidote to the contraceptive mentality,” Sarell said, “which turns partners into mere means of delivering children.”

He totally enriches the relationship and makes it forever, and it becomes your job to help your partner get to heaven.

“Christ the King parishioners Chris and Sheila Kauffman and St. Luke the Evangelist parishioners Alejandro and Barbara De Gortari facilitate marriage preparation programs at their Indianapolis parishes and are trained volunteer presenters for the “God’s Plan” program.

The Kauffmans celebrated their 34th wedding anniversary on June 1, and have three children and 11 grandchildren.

“There are a couple of main points that we want to make sure we get across to couples,” Sheila Kauffman said. “Marriage is a sacrament. … Marriage is meant to be forever, and it becomes your job to help your spouse get to heaven.

She hopes more couples will embrace “God’s Plan” because it helps them talk about sexuality as well as experience deeper intimacy and respect for life.

Chris Kauffman said presenting marriage preparation programs has strengthened their own relationship.

The De Gortaris have been married for 36 years and have three children.

“This [program] is so powerful and so important,” Alex De Gortari said. “It is an opportunity for couples to enrich their marriage in a way that is going to be forever. … It brings everything to such a basic understanding of God’s plan.”

Barbara De Gortari said all the experiences that couples share in marriage are gifts from a loving God.

“(God’s Plan) shows the depth and the beauty of the relationship between a husband and a wife,” she said. “It shows through history how Christ restores marriage, … how Christ brings hope to marriage. Christ is the ultimate wedding guest. A marriage without the wine that Christ can provide, and the love and focus that he can provide, is like the cheap wine at the feast of Cana, Jn 2:1-11.

He totally enriches the relationship and gives it a whole new dimension.”

(To schedule the “God’s Plan for a Joy-filled Marriage” program at a parish, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or contact Daniel Sarell at dssarell@archindy.org.)

IMMIGRATION (continued from page 1)

Sioux Falls Diocese and a Washington-based attorney with the Catholic Legal Immigration Network, known as CLINIC.

Despite that expertise, Father Gallagher said he recently learned that his application had been denied because CIS had held “out of status” for a matter of weeks.

Anne Marie Gibbons, director of CLINIC’s program for religious worker visas, did not work on Father Gallagher’s case. However, explaining some of the general problems that she and her staff encounter, she said it is common for someone’s visa that authorizes him to live and work in the U.S. to expire while he is waiting to hear the results of an application for another visa or for permanent residency.

Gibbons said religious workers are especially prone to out-of-status problems because, unlike other categories of workers or family visa holders, they are not permitted to submit simultaneous applications that might protect them from a lapse in coverage. It can take years for some kinds of visa applications to be processed. Recently, backlogged fingerprint checks caused people who had already settled down in cases for as long as four or five years.

The problem is one of a variety of issues that resonate with Father Gallagher recognizing that as a missionary priest he perhaps is being called to minister somewhere else in the world. But at the same time, he hopes he will get to stay—he hasn’t started packing yet—and is pursuing whatever threads of possibilities he is given.

Patti Ward, a St. Thomas Aquinas parishioner, hosted a meeting at her house on May 29 with Father Gallagher and staff members of Sen. Tim Johnson, D-S.D., who is trying to persuade CIS to reopen the case. Sen. John Thune, R-S.D., also phoned Father Gallagher, offering to ask the White House to intervene.

“We’re keeping hopeful that something can be done,” Ward said. “But we can see the writing on the wall.”

The same day, a prayer service at St. Thomas Aquinas drew hundreds of people, she said, packing the church with Catholics from the four parishes that Father Gallagher has served as well as ministers from local churches and others from the area.

Both Ward and Father Gallagher said his immigration problems have been eye-opening for the community.

“None of us has ever been involved in immigration problems,” Ward said. “Some people don’t want to understand. They’re just mad.”

Not only are they angry that their beloved pastor may have to leave, but some see the Latino immigrant workers at nearby dairy farms and factories as making matters worse, said Ward.

“They don’t understand how [the Latinos] can be in the U.S. and Father can’t,” she said. “Father Gallagher, however, said that “here in the Dakotas’ people’s eyes have been opened that No. 1, you don’t have to have a Hispanic face or speak Spanish to have immigration problems, and No. 2, the government system isn’t working as it should.”

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Holy Name Parish in Beech Grove to celebrate centennial

By Sean Gallagher

For 100 years, Holy Name of Jesus Parish in Beech Grove has been a place where people have come to grow in the faith.

But more than just coming to the parish, they have also stayed there.

Jerry Craney arrived in 1959 as an undergraduate music student to work part time in the parish and its school.

“I had no intention of staying after May,” Craney said. “I was working on my degree at Butler. But then I stayed.”

And he did stay. For nearly half a century, Craney, 75, has been Holy Name’s music director and has taught choral and instrumental music to generations of children at Holy Name School.

“The parish is my life,” he said. “I’m into my second or third generation. Kids that I taught come back with their kids.”

One student who came back to Holy Name is Gina Kuntz Fleming, the school’s principal. Her paternal grandparents were founding members of the parish.

Kuntz Fleming is looking forward to the parish’s centennial celebration that will take place on June 27-29.

“There’s definitely a deep gratitude that I feel, knowing that my faith is as strong as it is because of those seeds that were planted here so many years ago,” Kuntz Fleming said. “I also have such pride in my little, tiny, small part in it. In taking this job, it was about giving back to the place that has given me so much.”

Father Stanley Pondo, Holy Name Parish’s administrator, has Kuntz Fleming’s family and other longtime Holy Name families in mind when he thinks about the upcoming centennial festivities.

“I think the celebration goes beyond just being a parish celebration,” he said. “In some ways, it’s a celebration of our families themselves, and the important part they’ve played in this parish and that the parish has played in the Beech Grove community.”

From 6 p.m. to 11 p.m. on June 27, Holy Name School will sponsor an alumni dinner and dance at Primo Banquet Hall at 2615 E. National Ave. in Indianapolis.

The connection between the city of Beech Grove and the parish will be highlighted on June 28 when Beech Grove Mayor Joe Wright will lead a walk starting at 10:30 a.m. down the town’s Main Street to the front of Holy Name School, where he and Father Pondo will each plant a tree.

At noon on June 28, the parish will have its own picnic within a wider town picnic at Sarah Bolton Park in Beech Grove.

“The parish and Holy Name have had a long and very friendly relationship,” said Father Pondo. “It feels very natural for the parish and the city to be celebrating together.”

The centennial celebrations will culminate with an 11:30 a.m. Mass on June 29 at Holy Name Church with a reception to follow at the parish’s Jerry Craney Performance Center.

Craney’s musical legacy in the parish will be on display during many of the celebrations.

Two bands of alumni that he taught at the school will perform during the dinner and dance. At the Mass, he will direct a brass choir, a youth choir and an adult choir, which will sing a Gloria from a Mozart Mass.

One alumnus who will be present at the Mass didn’t benefit as much from Craney’s talents.

“I was in the seventh grade and didn’t benefit as much as I should have. Finally, at the end of a lesson one day, he said to me, ‘Mr. Schaedel, I think that you and the piano should get a divorce.’ And so that was the end of my musical career. I’ve always teased him, and said he’s the reason my musical career did not reach any heights whatsoever.”

Msgr. Schaedel areed and several men and women from Holy Name Parish went on instead to priestly or religious vocations.

“Next to my parents and my family, the parish and the school both had a tremendous impact on me and what I decided to do with my life and who I became,” he said. “I always felt that the priests and the nuns that I encountered at Holy Name were happy. They were happy and at peace with what they were doing. And that had a lot to do with my determination of following my path to a religious vocation.”

Holy Name’s centennial celebrations will be more than simply a way of highlighting the past. Father Pondo hopes that it will also focus the parish on evangelization.

“Like any parish community, we would like to be growing,” Father Pondo said. “And the fact that the people in the community see the church and the community itself and the wonderful things that are going on is always a help to attract people to the parish specifically, but the Church generally.”

Kuntz Fleming thinks the celebrations will demonstrate “passion that we have for our faith and how integral it is that we all continue to work together to continue building and celebrating.”

“I’m so, so proud of where Holy Name has been and of the roots that we have planted,” Kuntz Fleming said. “And I’m very excited about our future.”

(To make reservations for Holy Name Parish’s centennial celebrations or for more information, call 317-784-5454, ext. 5, or log on to www.holyname.cc/parish.htm.)

Above, in this Archive photo, Jerry Craney, left, practices with members of the Holy Name Parish Band in 1982. Craney has taught music at Holy Name School and been the parish’s music director for nearly half of the parish’s 100-year history.

Left, in this Archive photo, Archbishop Edward T. O’Meara, second from right, and Father James Wilmot, right, greet students at Holy Name School in Beech Grove when the archbishop visited them in 1982. Father Wilmot was pastor of Holy Name of Jesus Parish.

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In this Archive photo, students and a teacher from Holy Name School in Beech Grove pose for a class picture in 1923.

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Graduates

continued from page 7

“I’ve gone back to St. Jude and worked on confirmation retreats for eighth graders and incoming freshmen. It’s a way to give back to the parish and the community that has given me so much,” Tricia says. “My Catholic education has formed the person I am. I have a stronger faith because of that. You learn more than what you get in Mass on Sunday. We can see our faith every day, and Jesus every day, through others.”

Living the dream

At 18, Eric Amador doesn’t talk much about the hardships that could have easily derailed his future. Instead, he focuses on the fact that he will be the first person in his family to attend college thanks to two scholarships he has earned. He also believes that dreams wouldn’t have been possible without his Catholic education at Cardinal Ritter Jr./Sr. High School in Indianapolis.

“I’ve been going to a Catholic school my whole life,” says Eric, who also attended the former All Saints School in Indianapolis for eight years. “Financial problems are something we struggled with. It reached the point before my senior year where we couldn’t afford Ritter. I love Ritter with my whole heart. The fact that I possibly wasn’t able to go to Ritter caused a lot of anger and issues for me.”

Then he remembered one of the beliefs he learned about God in Catholic schools. “A lot of the teaching is about how God is always there for us, how he never gives us more than we can bear,” Eric says. “That brought light to my time of darkness.”

In the summer before his senior year, Eric worked 20 hours a week at Ritter. He also worked a full-time job at a sandwich shop—all to raise the money he needed to finish his four years at Ritter.

“Catholic education has meant to me a true home,” Eric says. “It has my siblings, which are my classmates. It has my guardians, which are the faculty and staff. And it has that closeness that only a family can share. And it has values that create a better person.”

Lessons in faith and acceptance

For Melissa “Missy” Bullock, two moments show the way her Catholic education has shaped her as a person. Both moments taught her lessons in acceptance.

The first moment came when she volunteered to help an autistic classmate during her seventh- and eighth-grade years at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis.

“It was the most rewarding thing,” says Missy, 18, who recently graduated from Father Thomas Sceccia Memorial High School in Indianapolis. “I couldn’t lose my temper or get angry at him. He was really sensitive. It felt really good that he relied on me and I mattered to him. Now, I wouldn’t be afraid to help anyone with a disability.”

She even plans to become a special education teacher.

The second moment came in October of 2007 when one of her best friends from Sceccia—Joey Ajame—died suddenly from a brain aneurysm.

“If it wasn’t for my faith, I don’t know how I would have dealt with it,” she says. “He was a really, really good friend to everyone. He was always the person I could tell everything. A lot of people were looking to me as to how to act. At first, it was really hard, but I understand he’s with God and Jesus in a better place. And I still talk to him whenever I want. My faith let me accept it and help others. It helped me get through how hard it was.”

Shouting and screaming at God

“My motto is to live as best I can. I try to get through how hard it was.”

For seniors in Catholic high schools, the senior retreat can represent the culmination of all their years of Catholic education—a time to take the lessons of faith to a deeper level so they will continue to have meaning in the future.

For Chris Zabriskie, his senior retreat at Bishop Chatard High School in Indianapolis also coincided with the sixth anniversary of the death of his mother to cancer.

“Immediately after my mother passed away, I couldn’t cry,” says Chris, 18. “Going through retreat at that time, I truly felt sad. But it made me feel a little better, too.”

It also made him think about the faith his parents have given him.

“I remember growing up, we always had a dinner prayer, always said prayers before going to bed and we did morning prayers before school. It was a way to connect with our family and a way to grow spiritually.”

After his mother’s death, he began the journey of making his parents’ faith his own.

“A lot of times we don’t understand what God has planned for us,” says Chris, who also attended St. Pius X School in Indianapolis. “What we want isn’t always going to be what he wants. I had to learn that you have to move on. I’ve gone through different things and he’s helped me.

“My motto is to live as best I can. I try to use the values I learned from my parents—to be respectful, to not judge, to find the good in anything. I feel the good I try to do for other people is a way of God speaking through me. And that’s my way of connecting with him.”

Like many graduating seniors, Chris counts on the lessons of his Catholic faith and education to guide him in the next chapter of his life.

“For all I’ve been through, I think God has plans for me in the future. I just don’t know what they are yet. I think you never stop building a relationship with God.”

Marriage Supplement

Marriage Announcement

July 18, 2008, issue of The Criterion

Be a part of our Marriage Supplement

Are you planning your wedding between July 1 and February 1, 2009, we invite you to submit the information for an announcement on the form below.

You may send us a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put names on the back of the photo. Pictures will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, and must be a minimum 200 dpi resolution and at least 3 inches x 3 inches. Please do not cut the photograph. You may send your photo as an attachment to the e-mail. Color pictures are preferred.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, June 26, 2008. (No announcements or photos will be accepted after this date.)
God allows persecution to show the power of faith

By Fr. Dale Launderville, O.S.B.

Many citizens of the United States regard the separation of Church and state as an enlightened principle that promotes tolerance in a religiously diverse country. Nevertheless, most political issues have a religious dimension: for example, a just wage, the rights of the unborn, the waging of a just war.

Among the ancient Israelites, religion and politics were inseparable because they believed that God ruled every aspect of their lives from policies of the central government to the practices of their households. When the Israelites lost their land and became subject to one world empire after the next—the Assyrians, the Babylonians, the Persians, the Greeks and the Romans—they internalized their identity as the people of Yahweh, their God, and tenaciously carried this with them wherever they resided.

The resilience of this community in adverse conditions testified that Yahweh was indeed among them. Beginning with Alexander the Great (336 to 323 B.C.), the Greek rulers in western Asia tried to secure their hold on power by inculcating Greek values into the local cultures. They built cities whose wealth and cultural opportunities were designed to engage the local peoples.

When the time of the Babylonian exile (597 to 539 B.C.), the Jewish people struggled to preserve their distinctiveness and to fend off assimilation to other cultures. One of the most serious threats arose in 167 B.C. when the Greek Seleucid ruler Antiochus IV Epiphanes (175 to 164 B.C.) commanded that a statue of Zeus be placed in the temple in Jerusalem and that the Jewish dietary practices, such as not eating pork, be suppressed (1 M 4:3-20).

Those who complied with these imperial decrees were allowed to live, but those who resisted were executed. This caused a popular uprising known as the Maccabean Revolt. For the Jewish people to worship Zeus and to eat pork would have been direct denials of their status as the people of Yahweh. The faithful Jewish could not do this.

The clash of values between the Greek imperial ruler, who wanted to enhance his power through the spread of Greek imperial ruler, who wanted to enhance his power through the spread of Greek imperial rule, and the faithful Jews could not do this.

The first century A.D., the disciples of Jesus were transformed from being a group of anxious, fearful individuals to fearless ones by the appearances of the resurrected Christ and the coming of the Holy Spirit at Pentecost. They proclaimed boldly that there is no salvation except in Jesus Christ, and in Jesus’ name they healed and cast out demons (Jn 20, Acts 2-5).

This dramatic show of divine power caught the attention of the religious authorities in Jerusalem. The priests and Pharisees looked for ways to stem the tide of people who were being baptized (Acts 4:13-17, 5:17-42).

St. Paul was a strong defender of his ancestral faith and saw Christianity as a sectarian movement that would weaken the Jewish community rather than as a fulfillment of the promises reaching back to Abraham. But as Acts 9 reports, Paul reversed his role as persecutor of Christ’s disciples and became a tireless missionary on behalf of the Gospel when the resurrected Jesus confronted him on his way to Damascus.

After his conversion, Paul even intensified the conflict between the Christian and Jewish faiths by claiming that belief in Jesus had replaced the practices of the Torah as the way to come to know God (Gal 2:15-21).

As Paul spread this Good News of salvation to the people in Asia Minor and Greece, his conflicts with Jewish communities multiplied to the point that he had to redirect his missionary efforts to the Gentiles (Acts 13:46). St. Paul, like the disciples in Jerusalem, experienced hostility, beatings, imprisonment and other calamities for proclaiming the Gospel. As Paul’s letters (e.g., Gal 1:11-24) and the Acts of the Apostles emphasize, the initiative for this proclamation came from God and not from Paul. The conflicts over beliefs and values that give rise to persecutions do not arise simply from communities who have different values. God often brings these communities into conflict so that his presence in the world might be made known through the faithful witness of the persecuted.

Whether it was St. Paul fleeing from Jewish authorities in Damascus or a faithful Jew dying at the hands of Greek soldiers in 167 B.C., these battles were on behalf of values that had to be defended if their lives were to continue to be meaningful. For religious people, the relationship with God is central and life is not worth living if this is lost.

Jesus had warned his disciples on many occasions that they would be subjected to persecution (Mt 5:10, Mk 10:39, Jn 15:18-25). Such persecution would test their faith and lead the faithful to find their strength in the presence of the resurrected Christ among them.

The witness of the persecuted faithful lives on as it is re-enacted through the generations. (Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)
The North American Martyrs who were killed by the Mohawk Indians from 1642 to 1649 were canonized in 1930. But even before that, St. Isaac Jogues was killed in upstate New York, eight Jesuits were martyred by Indians living near what would become Virginia. They are still on the list for possible canonization.

Their story begins with the Spanish discovery of Chesapeake Bay, which Captain John Smith wrote about in 1606. The Bay of the Mother of God. Explorers returned to Spain with an Indian boy they named Don Luis de Vasco. He was baptized and educated in Spain.

In 1570, Jesuit missionaries led by Father Juan Bautista de Segura returned to this territory, disembarking near the future site of Williamsburg. The other members were Father Francisco Ximenes de Quiros; Brothers Gabriel Gomez, Sancho Zeballos and Pedro Linares; and novices Gabriel de Solis, Juan Bautista Mendez and Cristobal Redondo. They brought Don Luis with them since he knew the language. After converting the Powhatan Indians, and a young boy named Alonso Olmos.

After they arrived, Don Luis set off in search of his relatives while the Jesuits built a cabin with a chapel—the first Catholic chapel in Virginia. They opened a school for Indian boys and girls. And the three novices were proficient.

Father Segura became concerned when Don Luis failed to return. Soon he learned from the Indians that Don Luis had been taken to Native American land and was living an immoral life. Father Segura sent intermediaries to persuade his son to return to the Jesuits.

On Feb. 4, 1571, Father Quiros and novices Solis and Mendoza went in search of Don Luis. They found him, and Don Luis promised to follow the Jesuits back to the village. Instead, he and several other Indians overtook the missionaries and killed them, shooting with arrows then beheading them to death in the snow.

On Feb. 9, Don Luis and his fellow Indians arrived at the Jesuits’ cabin. But 75 years later, John F. Fink introduced to ‘“Faithful Lines” by Faithful Lines/From the Editor Emeritus/John F. Fink/Possible saints: the martyrs of Virginia (Second in a series of columns)

The poverty of loneliness

By the time Bonnie called Catholic Charities in Tell City, she was already receiving hospice care but had come to me seeking help. Could the agency help provide nutritional support or medication that was not covered by Medicaid?

Joan Hess, the agency director of Catholic Charities in Tell City, took the one call and listened. She had called just about every local church searching for someone to just visit her, but received only one brief visit from an elderly lady.

Being nearly blind, Bonnie couldn’t read longer. Her ex-husband had moved in with his new girlfriend. He was taking care of her, but he was illiterate.

During visits, Hess would sometimes read to her. “Bonnie had called just about every local church searching for someone to just visit her, but received only one brief visit from an elderly lady.”

Not all of us have the means to give a great deal of help financially, but we all have the gift of ourselves to offer.

As children, we were unknowingly introduced to “faith” by our parents. If Mom or Dad said it was going to be OK, then it was. Period. The concept of faith took root when we were small. We thought our parents had magical powers when really it was a kiss or a hug. That’s just what we do.

As we grow older, we realize that the work could wait. That brought me to the thought of faith—believing in that which is unseen. As children, we were unknowingly introduced to “faith” by our parents. If Mom or Dad said it was going to be OK, then it was. Period. The concept of faith took root when we were small. We thought our parents had magical powers when really it was a kiss or a hug. That’s just what we do.

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The Sunday Readings

Sunday, June 8, 2008

- Hosea 6:3-6
- Romans 4:18-25
- Matthew 9:9-13

Hosea’s prophecy provides this weekend’s first reading.

Oh, little is known about the prophets. However, Hosea is different. It is known that he was the son of Baati, although nothing else is known about his ancestry. His wife, Gomer, was unfaithful to him. He was the father of two sons and a daughter. He was a contemporary of the prophet Amos. He was active as a prophet about 750 years before Christ. Gomer’s unfaithfulness is an important factor to consider in reading the prophecy of Hosea. Her adultery not only rejected Hosea, her husband, but also was a rejection of God. For Jews, infidelity in marriage was especially horrible. It upset the bond of marriage and of the family. This confounded the integrity, unity and purity of the one people chosen by God. Hosea saw more than even this very solemn understanding of adultery. He saw a reflection of the Chosen People’s willful diversion from God. Just as Gomer was unfaithful, the people were unfaithful. Hosea did not feel that he deserved this rejection on the part of Gomer. God hardly deserved the disobedience of the people. God, after all, repeatedly had rescued the people from peril and death, despite their sins.

In the end, Hosea is reassuring. God does not forsake the Chosen People. He forgives. He redeems. He gives life despite their sins. God hardly deserved the disobedience. This it is. But, essentially, God is different. It is known that he was Abraham’s faith. Our local priest receives Communion after everyone else at Mass. He says that he views the congregation as guests who should receive the Eucharist first. I have read Pope John Paul II’s document that says what you quote, but I believe the Church’s rubrics which provide for the congregation to receive after the priest must never receive Communion after the congregation. I have written to the bishop and the papal nuncio in Washington, D.C., but received no answer. It’s been a year and a half. What should I do now? (toma)

A. Most prominent authors of sacramental theology have held that baptism of another major part of the body than the head (such as the hands or feet) is not probably valid, and the baptism would not need to be repeated. All of this notwithstanding, the Church’s principle is that in administering the sacraments the safest opinion should govern what we do. For baptism, this means that the head is immersed, or water is poured over it, as the baptism words are spoken.

Bread for Each Other

Look at the good each man does, Not focus on his faults. But by each kind act we do, Look at the good each man does, Not by words spoken, Look at the good each man does, Not by each kind act we do, Look at the good each man does, Not by words spoken, Look at the good each man does, Not by each kind act we do, Look at the good each man does, Not by words spoken, Look at the good each man does, Not by each kind act we do, Look at the good each man does.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Capuchin Father Ray Stadmeyer, left, and Purcell Perry blow lair owls of white bread at the ROPE House bakery in May 2007 in Detroit. ROPE, which stands for Reaching Our Potential Everyday, is a year-old Capuchin program for the homeless and unemployed.)

The Theological Questions of Jesus’ Supper

A. For others who may consider this option, a Uniform Donor Card providing for the gift of part of one’s body to someone who needs it, or all of the body for education and research, may be obtained from Living Bank, Box 6725, Houston, Texas 77265. Many regional donation centers exist, and most states now have donor forms with drivers’ licenses. Your funeral director can give you more specific information.

B. A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61611. Questions may be sent to Father Dietzen at the same address or at jdietzen@aol.com.

The Criterion Friday, June 6, 2008

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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


**DIYER, Victoria Ann**, 89, St. Lawrence, Indianapolis, May 19.


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**Providence Sister Deidre Clements** was a teacher for 51 years

Providence Sister Deidre Clements died on May 15 at Union Hospital in Terre Haute. She was 86.

The Mass of Christian Burial was celebrated on May 21 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters’ cemetery at the motherhouse.

The former Rosada Clements was born on Oct. 17, 1921, in Washington, Ind. She entered the congregation of the Sisters of Providence on Jan. 6, 1939, professed first vows on Aug. 15, 1941, and final vows on Aug. 15, 1947.

Sister Deidre earned a bachelor’s degree at Saint Mary-of-the-Woods College and a master’s degree at Marquette University in Milwaukee. During 69 years as a Sister of Providence, she ministered for 51 years as a teacher at Catholic schools in Indiana, Illinois and Washington, D.C.


In 1993, Sister Deidre retired to the motherhouse and contributed to community life in a variety of ways. In 2004, she began her ministry of prayer full-time with the senior sisters. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

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These are my heroes. They’ve faced opponents far worse than any of them on the field. That’s why I’m so proud to be personally involved with Peyton Manning Children’s Hospital at St. Vincent. Here they’ll find a team of specialists renowned for treating emergencies and critical childhood illnesses like cancer and heart disease. Please join me in helping kids get back to being kids. Give generously and help a hero by becoming one.

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- **2 PLOTS**, Lot 553, Section S-F, Grove #11,12, located in Hely Cross Cemetery. For more information call: 317-709-0233

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- **June 7-9, 19-21, 26-28**
- **July 9-10, 15-16, 22-23, 29-31**
- **August 5-9, 15-13, 19-23, 26-28**

Awesome! Call 317-697-0981 or email frricknagel@gmail.com

**Our Lady of the Greenwood Catholic School**

**DEAN OF STUDENTS**

The Dean of Students at Greenwood Catholic School is seeking candidates for the position of Dean of Students who demonstrate excellent leadership and communication skills while working with students, families, and school staff. The ideal candidate will possess strong Catholic values and an understanding of the needs of young people in a suburban parochial school of 500+ students.

The Dean of Students will monitor all discipline issues in grades K-8 and will possess strong Catholic values and an understanding of the needs of young people in a suburban parochial school of 500+ students.

Please send resume by Friday, June 13, 2008 to:

- Kent Clardy, Principal
- Our Lady of the Greenwood Catholic School
- 399 South Meridian Street
- Greenwood, IN 46243 (317) 881-1300

**St. Ambrose Parish (Seymour) and Our Lady of Providence (Brownstown)**

In southern Indiana is seeking a full-time formation coordinator to help grow the spiritual life of a diverse English and Spanish speaking community of 550 households. The applicant must have a love of the Catholic faith and the ability to work together with catechists, youth ministers, the RCIA team, school and pastoral staff to build a strong faith foundation for all adults, youth, and children. The ability to write and speak Spanish is a plus. Questions can be emailed to diocse96@verizon.net.

Please apply online at www.archindy.org/care by June 21, Additional information may be mailed to:

- Ken Ogorek
  - Office of Catholic Education
  - Archdiocese of Indianapolis
  - 1400 N. Meridian St., Indianapolis, IN 46202

**St. Barnabas Church**

St. Barnabas Catholic Church in Indianapolis is seeking an individual to assist the Pastor in the pastoral ministry within the parish. Primary responsibilities would include ministering to those in the hospital, the homebound and those in nursing facilities. The successful candidate must possess excellent communication, interpersonal and organizational skills.

Please submit resumes to:

- Fr. Randy Summers, St. Barnabas Catholic Church, 8300 Rahke Road, Indianapolis, IN 46217.
The pope praised nations’ efforts to work together to address the global food crisis and said he recognized the difficulty and complexity of the task. But he said it is impossible to be “insensitive to the appeals” of those who cannot get enough to eat in order to survive.

Solutions must respect the dignity of each individual, he said, and “exclusively technical or economic” approaches cannot prevail over the obligation to bring justice to the poor and hungry. Emergency food aid and “modern technology alone will never be enough to make up for the lack of food” because they do not address the primary cause of hunger, he said.

Hunger is caused by individuals refusing to recognize their obligations toward others, he said. This attitude results in the “dissolution of solidarity,” the justification of a life of consumerism and maintains, if not deepens, the social and economic imbalances in the world, he added.

“If you do not feed someone who is dying of hunger, you have killed him,” the pope said, quoting the “Decretum Gratiani,” the 12th-century collection of Church legal texts.

“Everyone has a right to live,” he said, therefore people must aid those in need and help them gradually become capable of satisfying their own food needs.

More than 250 faith-based organizations called on summit leaders to eliminate the root causes of hunger, such as poverty and unjust social structures.

In a statement released to journalists, the faith-based coalition, which includes dozens of Catholic religious orders and nonprofit organizations, echoed the concern the pope expressed in his message for the protection of small farmers.

Family farms play a key role in building food self-sufficiency for local communities, the statement said.

It also called for more simple, sustainable lifestyles in wealthy countries, cautioned against genetically modified foods and urged further review of biofuel production.

Rising food costs have been linked to the growing demand for biofuels as an alternative energy resource. The faith-based coalition said, “Rather than searching to replenish diminishing fossil-fuel energy supplies at all costs, efforts need to go into restructuring our society to use less energy and resources.”

Jacques Dufo, director-general of the U.N. Food and Agriculture Organization, told the Vatican newspaper, L’Osservatore Romano, that national economies spend too much on warfare and not enough on agricultural production.

The developing countries in Africa that have made the least progress in reversing food insecurity are the same ones involved heavily in a war or internal conflict, he said in the paper’s June 3 edition.

“To tell the truth, if developing countries had spent on agriculture what they have spent for arms, the problems with food would not exist,” he said. †

**Hunger continued from page 1**

**Marian image to be displayed throughout archdiocese in June**

The missionary image of Our Lady of Guadalupe will be displayed for veneration at a number of parishes and chapels in central and southern Indiana during June. The visitation schedule for June 6-29 is as follows:

June 6—Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis, 5:45 p.m. Mass. Mass followed by first Friday eucharistic adoration until 9 a.m. on June 7.

June 7—Holy Rosary Church, 9 a.m. and 4:30 p.m. Mass.

June 8—Holy Rosary Church, 9:30 a.m. Latin Mass and noon Mass.

June 9—Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis, 24-hour eucharistic adoration, 9 a.m.

June 10—24-hour eucharistic adoration until 5:30 p.m. Mass.

June 11—St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis, Pro-Life Day of Recollection, 8 a.m. Mass with procession of image followed by 9 a.m. program with Augustinian Father Denis Wilde, Priest for Life, and other speakers, registration required, and 5:30 p.m. Mass.

June 15—St. Joan of Arc Church, 8:30 a.m. Mass, 10:30 a.m. Mass, 5:30 p.m. Mass and 7 p.m. concert presented by Father Wilde.

June 16—St. Vincent de Paul Church, 1723 “T” St., Bedford, 24-hour eucharistic adoration in chapel.

June 17—St. Vincent de Paul Church, 24-hour eucharistic adoration in chapel.

June 18—Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 8220 W. State Road 48, Bloomington, veneration, noon.

June 19—Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 6:30 a.m. Mass and veneration.

June 21—St. Maurice Church, 8874 Harrison St., Napoleon, 6 p.m. Mass.

June 22—St. Maurice Church, 10 a.m. Mass.

June 23—St. Augustine Home for the Aged, Chapel, 2345 W. 86th St., Indianapolis, 10:30 a.m. rosary and 11 a.m. Mass.

June 24—St. Augustine Home for the Aged, Chapel, 10:30 a.m. rosary and 11 a.m. Mass.

June 25—Our Lady of Mount Carmel Church, 14598 Oakridge Road, Carmel, Ind., Lafayette Diocese, 3 p.m. veneration.

June 26—Our Lady of Mount Carmel Church, 8 a.m. Mass followed by rosary and Divine Mercy chaplet, then 5:30 p.m. Mass.

June 29—Our Lady of Mount Carmel Church, 7 a.m. Mass, 8 a.m. Mass, 9:30 a.m. Mass, 11 a.m. Mass, 12:30 p.m. Mass, 5:30 p.m. Mass and 7 p.m. Mass in Spanish. ♦